532 I do not believe any foreign influence was exercised in the
322 conception of the idea. His group is absolutely original, and, as such, shows us to what lengths the sculptural talent of the Ba-Ronga can go. This group is now in the Neuchâtel Museum.

313 While statuettes are the most elaborate products of Native
532 sculpture, *canoes* (shene (Dj.) are the largest. I have already
322 mentioned the taboos connected with the cutting of the mahogany and nkwenga trees when used for this purpose (p. 19). Other trees, the mpfubu and the muhlu, can be cut without these precautions being taken.

IV. *Metallurgy.*

172 When and how did iron reach the Ba-Ronga ? Probably we
412 shall never be able to ascertain. Tradition has it that the primitive
316 inhabitants of Nondwane, the Honwana, who cooked elephants in order to tear them in pieces, had no iron implements. Some authorities tell us that the hoe in use in olden times was of an exceedingly hard wood, wrenched I know not how from a species of teak tree called *ntjhiba*. The Natives of these parts must have passed directly from the age of wood to that of iron. There was certainly a stone age, comparable to that of the lake dwellers, in Cape Colony, where a great quantity of silex and of polished stones have been found. I never heard of any such implements having been used by the Thongas, nor found within their territory. As regards the bronze age, they have known the use of copper for a long time, but it cannot be proved that they knew it before iron.

177 Iron and other metals seem to have been first introduced in
439 Delagoa Bay by the "Godji" traders and whale fishers, of whom
316 I shall shortly speak ; they are the first White visitors whom the Natives now remember. The Ba-Ronga used to exchange fowls and other domestic animals for hoes, brass bracelets, and copper brought by the strangers, and they had found out how to make copper wire by forging (fula) the pieces bought from the "Godji."